

The American Friend

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OUR DAILY BREAD

BY ARTHUR E. COWLEY

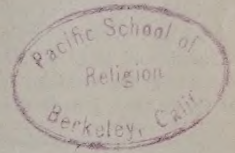
Lord, when we pray for daily bread,
Teach us the meaning of our prayer,
Lest, selfish, we unthinking ask
Thee and the world our need to bear.

Help us to see that daily bread
Is sent by thee through human hands;
That brother's life must spend itself,
If thou wouldst answer our demands.

Show us our prayer cannot avail,
If we are blind to earth's great wrongs,
Which daily bread deny to men,
To whom, thou knowest, it belongs.

Forbid, O Master, we should seek
To take from thee our daily bread,
Unless another's need we see
And strive to care for those unfed.

Then shall we, too, with thee, O Lord,
Unite to answer this our prayer,
And hasten brotherhood's glad day
When all our daily bread shall share.



ON THE HORIZON OF THE CHRISTIAN CHURCH

WORLD CONFERENCE ON FAITH AND ORDER

Representatives of nearly every Christian denomination in America—denominations with a membership of more than 19,000,000—launched on November 12 a campaign in the United States and Canada to raise \$200,000 with which to defray the expenses of an international conference which is to discuss unity among all the Christian churches of the world. The conference, known as the "World Conference on Faith and Order," is to be held in Lausanne, Switzerland, August 3 to 21, 1927. The campaign was decided upon on October 12, 1926, at a meeting of the Business Committee of the World Conference, held in the Council Room of the Yale Club, New York City. A program for discussion at Lausanne has been decided upon by preliminary conferences held in Geneva in 1920, in Stockholm in 1925 and in Berne in 1926, based upon voluminous interchange of correspondence with the eighty-seven churches concerned. The promoters of the movement "most earnestly desire it to be understood that adhesion to the movement does not involve the acceptance or negation of any views, by whomsoever expressed, concerning the nature of Christian unity or the mode of its attainment."

EAGLESMERE INTERRACIAL CONFERENCE

The Interracial Conference of Church Women, initiated by the women members of the Commission on the Church and Race Relations of the Federal Council of Churches in cooperation with the Council of Women for Home Missions and the National Board of the Young Women's Christian Association, and held at Eagles Mere, Pa., September 21-22, brought together eighteen Negro women and thirty-two white women from fifteen different states—North, South and West, according to the report of the Commission on the Church and Race Relations. "They represented Protestant church women's organizations with fraternal delegates from the National Council of Jewish Women, National League of Women

Voters, and the National Association of Colored Women's Clubs. Altogether a constituency of considerably more than 2,000,000 women was thus represented. The conference marked a new stage of progress in grappling with interracial problems by religious forces. The program included such topics as experience in interracial work among women, conditions of white and colored women in employment, concrete methods of work in race relations, problems of housing segregation in cities, and the question what church women can do to create wholesome racial attitudes." The report further states that there was a spirit of fellowship fostered by the informal contacts which "prevented the development of the emotional tension between northern and southern white women which frequently develops when they meet to discuss the race problem. To those who have labored for years to this end, the conference was a notable achievement. Furthermore, the fear and suspicion which Negro women have of reactionary sentiment generally expected from the South did not influence this conference and did not determine the attitude of the white women. The dominant attitude of all the women seemed to be liberal, democratic and Christian...." The consensus of judgment of the conference was put into findings which emphasize the necessity for interracial thinking to precede interracial action. Several specific measures were outlined and a continuation committee was appointed "to proceed with promotional plans for getting its suggestions and program of work adopted by local groups of church women among local, denominational and community interracial groups."

YOUTH VIGOROUSLY OPPOSES MILITARISM

Two hundred delegates, representing more than 50 organizations, mostly from New York and vicinity, met at the International House, New York City, on October 24, in the first Conference of the American Federation of Youth. It was explained by leaders that because the organization was only formed last May it had not had time to expand to nation-wide proportions, but that it was growing rapidly. At the end of the last session, which was devoted to an open discussion of the problems of American youth, under the leadership of Dr. Goodwin B. Watson, Professor of Psychology at Teachers' College, Columbia University, the Conference went on record as favoring a nation-wide program of enlightenment to combat compulsory military training, militarism, imperialism, and child labor, which, it said, are outstanding evils in this country today. The resolution follows: "The fall conference of the American Federation of Youth, desirous of seeing the building of a youth movement which will embrace all youth organizations in a struggle against militarism, imperialism, and child labor, recommends to the Executive Council of the Federation that it carry out a program of enlightenment on youth problems through debates, mass meetings, forums, and publications, in order to further effectively its fight for youth rights."

FOR THE GENERAL GOOD OF OUR YOUTH

There is a prayer in the heart of every true American these days for the 25,000,000 children entering our schools: "God bless our girls and boys!" Thus writes Charles M. Fillmore, General Secretary of the No-Tobacco League of America. The Public School! How much it means to our nation! It costs us more than \$2,000,000,000 annually. But it is worth it! And to think that it has foes—men claiming to be Americans!—who, for a few paltry pennies, will do that which (according to the National Congress of Parents and Teachers) "is detrimental to the physical, mental and moral welfare of our youth." From our acquaintance with you, we feel sure that you will want to help us in our plans for cooperating with the Parent-Teacher Associations of the nation in their "Special work for the ensuing year for the general good of our youth." This must be done at once. The psychological moment is the opening of the new school year.

**Needed—
\$65,601.41**

During the past seven months the Foreign Board has received \$31,002.13 to apply on its working budget of \$96,603.54.

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**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Concerning Those Who Have "Retired"

"QUIET" is the brief word in glaring letters that confronts the night passenger as he boards the sleeping car. The well known placard reads to the effect that quiet is requested that they who have retired may rest. The late comers, chatting volubly and laughing loudly often, are asked to lower their voices and stifle their hilarity in behalf of those asleep. We like the idea—on a sleeping car. It should be confined there, however.

What is the matter with the typical county seat town in this country, particularly in the agricultural section? It is placidly asleep and inert, dead to the world of development and progress. It is the graveyard of progressiveness, energy and new ideas. Often a new town will spring up in the county, and by a display of that vim, vigor and vitality which comes from new blood, soon outdistances the complacent old village whose only distinction is the courthouse square. This is the matter with the typical county seat: it is peopled too largely by those who have retired from active life and moved to town. The sign might as well be hung up on the courthouse tower: "Quiet is requested that those who have retired may rest."

Quiet and repose are all right on a sleeping car at an hour when honest folks are supposed to be in bed. That's what sleeping cars are for. But that's *not* what the church is for. Yes, we have jumped boldly to the train of thought that was started the other night when facing again one of those "Quiet" signs. For have we not all known of congregations and local meetings in which the "quiet" motif was just as clearly in evidence as in a sleepy, county seat town? A pastor has been called to a new field which he approaches big with purpose and fervent with hope. He aspires to help make the congregation a beehive of industry that it may reach out to serve its own community and the larger fields of the kingdom, and to this end he labors to enrich its spiritual life. But he soon finds that too many of the members have retired to rest. He faces the "Quiet" sign and his spirit is discouraged if not broken. Sometimes it is one or more zealous members of the meeting who would awaken the group to consciousness and action. They meet with little response and give up in despair, or, if energetically persistent, become tolerated as more or less of a nuisance. The sign is out for a little more sleep and a little more slumber.

When it comes to urging the cause of the united work of the church at large, the same handicap is met. There are too many on the retired list who fold the hands in quietness and snore their disapproval of sending so much money away from home. They do not wish their home

rest disturbed. And this state of "retirement" is a matter of attitude and not of age. There are veteran workers who never retire and to whom "quiet" is unknown and undesired. There are others who never have been actively awake and who have always assumed the horizontal in their relations to the church and its work.

Sleepers in the church constitute a serious handicap, it is true, but a greater one than is necessary. Too much deference is paid them. Their request for quiet is not even entitled to consideration, much less easy acquiescence. They should be jostled awake and made to understand that the church of Christ is no sleeping car.

A Parable of the Car Wheel

WE were being shown through the vast plant of a railway car manufacturing company. Particularly interesting was the process of testing out the wheels. While we stood looking on as the pressure was applied we noted the indicator as the pressure increased from sixty, eighty and on up to one hundred tons. For some reason unknown to us, the man who was governing the pressure machine and watching the gauge, slowly shook his head in thoughtful, regretful dissatisfaction. Again the pressure was applied and this time the gauge registered one hundred and ten tons. The wheel was then taken out and rolled away, but not toward those that were being assembled for immediate car construction. "It failed to meet the required test," explained the official who accompanied us as guide. "It will have to 'seed' a while longer before it will be ready for the road." Then he spoke, as a matter of fact, the words that caught and held our attention: "A wheel has to be just right—the slightest defect might easily cause a wreck."

Sometimes it must seem to many if not to most of us, that He in whose hands are the issues of life, allows the pressure of circumstances to fall full heavily upon us. Misfortune, bodily affliction, trials of the spirit, bereavement, severe temptations and other ills may weight us down and discourage us. We appear to be cut off from the desired goal of achievement and life itself seems futile. It is all a hopeless enigma and our hearts cry out in protest. Is it not often possible that the pressure may be used for testing to bring us to that strength of Christian character that will make us *safe* in the crucial tests of service? To guarantee against the wreck in life from an undetected weakness or blemish which might easily bring disaster to others as well as upon ourselves? The wheel in the car plant was not cast aside, rejected—it was merely held to await the time when the pressure gauge would show it safely equal to its appointed task.

The Turn of The Tide

BY GEORGE H. MORRISON, D. D.

Opening Address by the Moderator at the General Assembly of The United Free Church of Scotland, June 1, 1926

I PROPOSE to speak to you for a little on the great theme of spiritual revival, and I choose that subject for two reasons. I choose it because a genuine revival is the great need of the Church today. I choose it because of my profound conviction that this revival is at hand. Never was the Church more richly organized than she is at the present hour. Her ministers were never more thoroughly equipped for the proclamation of the gospel. Yet who does not feel that there is something lacking, some large and heavenly baptism of power, to give authority to those who preach, and reality to those who hear? I recall a remark Sir Walter Scott once made as he stood before a portrait of Robert Burns. He looked at it a moment and then said, "Yes, the lustre is there, but it is not lighted up." And it seems to me that what Sir Walter missed in the portrait of our national poet is what we all miss in our national ecclesia. The lustre is there, of method and efficiency, of able preaching and devoted service, yet somehow, if I see things aright, that lustre is not lighted up, and nothing will light it up except revival. A revival is like a sacrament in this, that it gives nothing which was not there before. Neither reveals the new; each illuminates the old. Each makes intensely and powerfully real what the trafficking of common days has dulled, till the hearts of men begin to burn again. A large baptism of the Holy Spirit—that is the Church's deepest need today. Many are longing for it. Many are praying for it. And may I utter my profound conviction that the fullness of the time is nigh?

A STORY OF REVIVALS

One of the many lessons which I learned from my old Professor, Dr. Lindsay, was that the story of our Christian faith is really the story of revivals. With his unequalled knowledge and his various learning, he was fond of insisting upon that. Our Christian faith, he would say, has not come down the centuries like a steadily expanding river. There have been times of deadness, seasons of inertia, long ages of a weary formalism. And then always, at the appointed hour, has come the opening of heaven's windows, and an awakening to lost simplicities. So was it with St. Francis. So was it with the Reformation. The Reformation was not a thing of politics; at its heart it was a spiritual revival. So was it with John Wesley; so has it been in our own land, with every secession and disruption. No secession is just ecclesiastical. At its deepest it is spiritual. It is the protest of the heart—the challenge of the soul—the trammelled spirit breaking through to God. The history of Christianity is one long chequering of light and darkness, and "the light is always nigh unto the darkness." Just when everything seemed lost, the battle was on the point of being won. A hundred times the extremity of man has proved the opportunity of God. And today, when we seem to have tried everything, and still lack the authentic mark, of power, taught of history we reasonably hope that the hour of our redemption draweth nigh.

I should like to protest in passing against the large assumption that revival, in the older sense is obsolete. One is constantly meeting that assumption in the religion of magazine and newspaper. Many voices, and none without significance, are proclaiming that better days are coming, when religion shall grow dominant again, and faith recapture her spiritual authority. But generally these somewhat precious prophets take it for granted that, whatever happens, it can never be a revival of the older sort. Why, they never tell us. It is the assumption of superiority. Few people can be more irritatingly high-brow than the race of journalistic seers. Revivals for them are among those childish things that to the mature mind are quite intolerable, and therefore they are never going

to happen. The strange thing is that in the eighteenth century that same dictum was on many lips. Enthusiasm was discredited. It was vulgar. It was gone, never to return again. And men wrote books in very elegant English, proving to their own perfect satisfaction that the apostles, whatever they were, were not enthusiasts. No excitement—no corybantic outburst—the thing in an age of reason was impossible. Just as we are assured by many voices that the thing is impossible today. And then, to the dismay of all these oracles, came Wesley, gentleman and scholar, and in a year or two the heather was on fire. What! In an age of reason? In a period of illumination? What superior people were perfectly convinced that such things could never be again? Fathers and brethren, if there be one thing written clearly on the difficult and blotted page of history, it is that the wisdom of men is foolishness with God. His ways are not our ways and His thoughts are not our thoughts. The last infirmity of the superior person is to limit the Holy One of Israel. What has been, shall be. As God hath wrought, so will He work again. From the first day on which the Cross was preached, He has confounded the wisdom of the wise.

A LAW OF PERSONAL RELIGION

There are two considerations which reinforce this hope, and on which I should like to dwell a little. The first is that revival is the great law of personal religion. I speak to many in this auditory far more advanced in the spiritual life than I am. They are "farther ben" than I have ever been. But is there anyone here who does not know through what chequering of life and deadness the soul moves to the country of its dreams? Times when everything seems shadowy—when the great realities are far away—when there is nothing for it but dogged perseverance, uncheered by any gleaming of the stars; and then suddenly, we know not how, for the wind bloweth where it listeth, the music, the shining of the faces that we have loved long since and lost awhile. Our fathers spoke of spiritual desertion. There is no desert like spiritual desertion—when prayer is but a form, and worship weariness, and preaching an interminable drudgery. And the joy of it, when the deadness passes, and the old is quivering real again, is like the joy of a summer morning in the Highlands. Not steadily, not on equal feet, does the individual soul move heavenward. It lags. It is weary unto death. It is rescued and revived. And if this be the law of personal religion, and of the life of God within the soul of man, you may be certain it will be so within the Church. For the Church is not an abstract unity, nor is it a philosophic universal. It is the summation of personal experience in the fellowship of the Lord Jesus. The Church is the individual writ large, and as God leads the individual soul, so does He lead the body of His people.

A GENERAL LAW OF PROGRESS

The other consideration I adduce is that revival is the general law of progress. Every noble energy of man advances as with the movement of the tide. Take the activities of trade and commerce. Their law is depression and revival. You can scarcely open a newspaper today but the word "revival" stares you in the face. Yet are there people who proclaim their faith in a near revival of our commerce, who shrug their shoulders and grow skeptical if we speak of a near revival in religion. Take poetry, that daughter of the gods, does she come down the years on equal feet? Is she always radiant—always true to fact—always in tune with the general heart of man? Poetry wearies, and loses touch with life, and sometimes is at the very point of death, and then the great "Makkar" of the universe pours new life into her veins again. Poetry has her

lean and barren years. Her eyes are as fast closed as are her couplets. She loses the breath of the broad heaven in the "tangles of Neaera's hair." And then strangely, how we cannot tell, for the wind bloweth where it listeth, she sees the beauty of common things again, and wakens to the wonder of the world. They were always there, these common things. The world was wonderful though men were blind. The daffodil was as beautiful in Pope's day as it was when it took the eye of Wordsworth. But, my dear brethren, men do not see the beauty nor feel the wonder of the old simplicities till, in poetry as in religion, God sends the season of revival. As Keats has it—

"Ah dismal-soul'd!

The winds of heaven blew, the ocean roll'd
Its gathering waves—ye felt it not. The blue
Bared its eternal bosom, and the dew
Of summer nights collected still to make
The morning precious; beauty was awake!
Why were ye not awake? But ye were dead
To things ye knew not of,—were closely wed
To musty laws lined out with wretched rule
And compass vile; so that ye taught a school
Of dolts to smooth, inlay, and clip, and fit,
Till, like the certain wands of Jacob's wit,
Their verses tallied. Easy was the task;
A thousand handicraftsmen wore the mask
Of Poesy. Ill-fated, impious race!
That blasphemed the bright Lyrist to his face,
And did not know it."

Take music—it is the same with music. Take painting—it is the same with painting. Take learning and tell me, Is the march of learning one unbroken and increasing progress? If so, how could there be a period, familiar by name to every schoolboy, which we designate the Revival of Learning? The strange thing is that men who know all that, should look askance at revival in religion. They recognize the law in every high activity save in the highest activity of all. That is far from being sweetly reasonable, and we must not forget that God is saying to us, "Come let us reason together."

I pass on to consider one or two objections that are commonly urged against revivals. And first, and perhaps especially in Scotland, there is the deep dislike of their emotionalism. The pride of the Scotsman is to repress emotion. We are naturally of the Stoic school. No sober Scotsman is ever at home in the exhibition of excited feelings. And when we find, as we generally find, that revivals are times of very great excitement, that alone is sufficient to discredit them. Very often feeling is so intense that it leads to hysterical phenomena. There are cryings, and swayings of the body, and seizures, and insensibilities. And that, to a people such as we are, schooled to the repression of emotion, is both objectionable and repugnant. With that attitude I have the greatest sympathy. I understand it thoroughly. Trained in the reserve of Scottish pieties, I am ill at ease with anything hysterical. Yet are there one or two considerations to be urged upon the other side, which the thoughtful must never forget.

The first is that all great experiences have the power of profoundly moving men. Any psychologist will tell you that this is one of the touchstones of their greatness. Once I was living with a friend who was a candidate for an honourable post. To get it meant everything to him. All his future depended upon getting it. He got it, and all night long I heard him, sleepless, moving through his room, and then halting, and just saying: *God*. Tell a mother that her son is lost, that his vessel has foundered with all hands; then tell her that a telegram has come announcing that he is miraculously saved. Tell it gently—break it to her tactfully—who will blame her if she weeps, or staggers and falls swooning to the ground? Such experiences are deep, and, being deep, they justify emotion. We do not judge. We call it natural. We should be surprised if it were otherwise. And what I want to know is, is it not just as natural when the experience is not the saving of a son, but far more wonderful the saving of a soul? Why justify emotion in the one case and frown upon it in the other? Why call it nat-

ural in shipwreck, and condemn it as unnatural in soul-wreck? The intense emotion that accompanies revival, dislike it as we will, may be the signature of an infinite experience.

OFFICE OF EMOTION IN RELIGION

Then, too, we must seek to understand the office of emotion in religion. It is the very office which it exercises in every other sphere of human life. You may convince a man that a certain act is right, and yet he may be a laggard in the doing of it. But touch his heart, kindle his emotions, and immediately the thing is done. And that is the divine office of emotion, to make men do, in the passion and the surge of it, things that in cold blood would be impossible. Now I want you to consider for a moment the kind of people affected by revival. They may have years of backsliding behind them. They have settled habits and besetting sins. And to change the lives of people such as these, what fitter instrument could the great Master use than what Newman calls the power of excited feeling? Men dare greatly when they feel intensely. Nobly excited, they will venture anything. Perhaps there is no venture in the world so magnificent as venturing on Christ. That is why, in seasons of revival, God uses the spur of the emotions as surely as the convictions of the intellect. Emotion is not permanent. It is transient; it passes. It is no more permanent than the fire upon my hearth that by night-fall may have sunk into its ashes. But while it lasts it leads. It laughs at obstacles. It leaps the parapet. And that is exactly what God wants.

(To be continued).

The Shining Light

BY D. ELTON TRUEBLOOD

"As I walked through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep; and as I slept, I dreamed a Dream. I dreamed and behold I saw a man clothed with Rags, standing in a certain place, with his face from his own house, a Book in his hand, and a great Burden upon his back. I looked, and saw him open the Book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying What shall I do? . . . I saw also that he looked this way and that way, as if he would run; yet he stood still because, as I perceived, he could not tell which way to go. I looked then and saw a man named Evangelist coming to him. . . . Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket gate? The man said, No. Then said the other, Do you see yonder shining Light? He said, I think I do. Then said Evangelist, Keep that Light in your eye, and go up directly thereto; so shalt thou see the Gate; at which, when thou knockest, it shall be told thee what thou shalt do."

WE are living at a time when many of us frankly do not see the wicket gate. There are so many things now uncertain which were once thought to be entirely sure. Great numbers of Christians in the past have been sure of heaven, an abode in the sky above the dome where the stars appear. But the telescopes have destroyed that picture utterly. We now know that what looks like a dome is simply a limitless extension of space with an endless galaxy of suns and stars whirling through it. There is no place in all this vastness for a material heaven, there is only more space and more stars. We may search every inch of that space with our telescopes, but no heaven appears. The distances are so great that we cannot see the wicket gate.

Our forefathers supposed that this physical world was fashioned in seven days by the hand of God as a workman constructs a toy, and that it all happened only a few centuries ago. But the findings of geology will not let us go on thinking in such terms. The geologist shows us, imbedded in the rocks, the clear record of millions of years of slow growth from tiny beginnings to the present level of development. The story is by no means so simple as was formerly supposed; the story is complex, and baffling, and fascinating. We cannot see the wicket gate.

One of the parts of religion to which men have clung is prayer. They have believed that "the effectual fervent prayer of a righteous man availeth much," that prayer actually makes a difference. But the scientist comes along and tells us that events follow each other in natural sequence, according to fixed laws, that rain falls because the atmospheric conditions are right, whether people pray or not. Not all prayers are answered, even prayers of faith, for not all prayers *can* be answered. It is something of a shock to realize that in time of war righteous people on both sides of the lines pray for victory, and victory for one group means defeat for the other. Such prayers are mutually exclusive. Moreover the psychologist tells us that much of what we had supposed was the result of prayer comes by auto-suggestion. We cannot see the wicket gate.

There are thousands of sincere seekers after the truth who are bewildered today, bewildered because they are honest; they will not let themselves be comforted by pious phrases. That they are disturbed is not a fault; it may be a virtue. Perhaps some of the rest of us would not be so certain of our ground on some points if we were as honest as those who are still groping. At least it is arrant folly to make a wholesale denunciation of those who cannot accept all that is told them in the name of religion. They would like to be certain about God, about immortality, about the life of man, but they cannot.

It is not easy to maintain the doctrine of a loving heavenly Father when you see clearly the problems which the doctrine involves. Many look out on a world in which the innocent suffer and they wonder how a good God can allow such injustice. They see a world in which helpless babies inherit the fruits of sin they do not commit, a world in which young men are raised up to go to battlefields and slaughter one another, a world in which disease is always waiting around the corner, a world in which millions are in continual pain. They look out upon the natural order and see that many insects are born only to be the food of small animals, that these same small animals are the prey of the large beasts, and that even these, the monarchs of the forest are in almost constant fear. It is hard to face up squarely to the facts and say without faltering that this is our Father's world. When we see that we are but tiny specks on a little planet in a second-rate solar system it is not easy to believe in the importance of man in the universe. It is hard to see the wicket gate.

Thousands in our own day are wandering in the wilderness of this world, they are often in rags, they carry great burdens on their backs, but they honestly do not see the way out. If there is a wicket gate they are so bewildered that they cannot see it; the spaces are too great. But is there something to which men can cling? In all the darkness is there anything that we can see? Is there at least a shining light toward which we may guide our footsteps?

There is such a shining light in the character of Jesus, a light which shines all the more brightly because of the surrounding darkness. When the evangelist asks us if we can see it we can at least say with the pilgrim, "I think I do." For whatever else stands or falls we cannot lose sight of the fact that nineteen hundred years ago there lived a person of such power and charm that he has revolutionized the world. Many of our supposed foundations have crumbled under close scrutiny, but this only stands the more firm. The more we delve into the record of his life the more unaccountable it is. The more we look at the shining light the brighter it grows.

As we look back over the intervening nineteen hundred years we find at a certain moment of time a person so noble, so pure, so true, that the reverence of humanity for him is universal. We see a little boy in the temple who must be about his Father's business; we see a Prophet kneeling on the mountain side with three of his friends; we see a Hero steadfastly setting his face to go to Jerusalem and his death. Those things stand though all the world move. Though there be no divinity in all the rest of the world, there was in him; though there be no heaven in all the starry firmament, there was a heaven created wherever Jesus went; though there be no immortality we see in him a quality of life that is essentially deathless.

It is not only orthodox Christians who are hypnotized by the

brilliance of this shining light. Listen to these words written by a man who delighted in being outside the churches: "Our highest Orpheus walked in Judea, eighteen hundred years ago: his sphere-melody, flowing in wild native tones, took captive the ravished souls of men; and, being of a truth sphere-melody, still flows and sounds, though now with thousandfold accompaniments, and rich symphonies through all our hearts; and modulates, and divinely leads them."

William Hazlitt, the essayist, was certainly one of the most unorthodox of men and entirely unconventional in his conduct. But though he was not looked upon favorably by professing Christians his admiration for Christ was unbounded. Hidden away in one of his critical works is one of the best statements of this admiration that has ever been made. It is rather long, but it is a shame that any of it should be missed:

There is something in the character of Christ, too, (leaving religious faith quite out of the question) of more sweetness and majesty, and more likely to work a change in the mind of man, by the contemplation of its idea alone, than any to be found in history, whether actual or feigned. This character is that of a sublime humanity, such as was never seen on earth before or since. This shone manifestly both in his words and actions. We see it in his washing the disciples' feet the night before his death, that unspeakable instance of humility and love, "above all art, all meanness, and all pride;" and in the leave he took of him on that occasion, "My peace I give unto you: that peace which the world cannot give, give I unto you;" and in his last commandment, that "they should love one another." Who can read the account of his behaviour on the cross, when turning to his mother he said, "Woman, behold thy son," and to the disciple John, "Behold thy mother," and from that hour that disciple took her to his own home," without having his heart smote within him? We see it in his treatment of the woman taken in adultery, and in his excuse for the woman who poured precious ointment on his garment as an offering of devotion and love, which is here all in all. His religion was the religion of the heart. We see it in his discourse with the disciples as they walked together towards Emmaus, when their hearts burned within them; in his sermon from the Mount, in his parable of the good Samaritan, and in that of the Prodigal Son—in every act and word of his life, a grace, a mildness, a dignity of love, a patience and wisdom worthy of the Son of God.

After all, the second article in the creed is the easiest one to affirm. We may stumble in saying, "I believe in God the Father," but we can say with complete confidence, "And in Jesus Christ, his Son." It is not hard to understand those who are troubled about the first person of the Trinity, but it is very hard to understand those who have difficulty with the second. Belief in God is a matter of faith, belief in Jesus is a matter of knowledge. The normal progress of the Christian life consists not in starting with God and then determining that Jesus is like him; it is to start with Jesus and, then, as a matter of faith, to assert that God is like Jesus—that the hand which rules the universe is as steady and kind as that which healed the sick in Galilee. There is some evidence that the chief doubts which disturbed the early church had to do, not with the divinity of Jesus, but with the fatherhood of God. It is possible that the epistles of John were addressed to people who had no Savior but Jesus, in the effort to induce them to make a place in the scheme of things for the God of the whole world. They were sure of Christ first and, after knowing him, proceeded to new truths.

Here, then, is our shining light! In the maze of our modern world the person of Jesus continues to stand as matchless, as unimpeachable, as beautiful, as changeless as it ever has. Here, at least, is something worthy of our highest homage and a light which we can follow obediently though all else be dark. In our disordered world one fact continues, the fact of Jesus Christ.

You remember that according to Bunyan's Evangelist the Pilgrim who follows this light faithfully will come at last to the wicket gate even though he cannot see it when he starts his journey. The great weight of Christian experience shows that Bunyan was right. One thing followed obediently leads to another. If we hold firmly enough to the second article in the creed we shall come to hold the first as well. We shall come to the wicket gate and then, we shall be told what we are to do. We do not need to know any earlier—at present all we need is the shining light which we can follow, the light which is Christ. "Keep that light in your eye, and go up directly thereto: so shalt thou see the Gate; at which, when thou knockest, it shall be told thee what thou shalt do."

FRIENDS OPPORTUNITY IN EAST AFRICA

Missionary Cooperation Essential to Satisfy Urgent Need for Christian Education

To all who have followed the course of events in East Africa it is very apparent that the old Africa is giving way to the new Africa with a suddenness that is well nigh startling.

Almost every part of the continent is open to traders, tourists and settlers. Governments are taking a new and, for the most part, fine attitude toward the native peoples. Educational programs are being outlined in colonial offices and thousands of dollars are being spent in developing educational institutions. The natives themselves are becoming self-conscious and are feeling their way toward a larger and richer life than has been theirs in past generations.

In times past the missionary stood almost alone in his effort to uplift and emancipate the Africans. But now he has a multitude of helpers. Statesmen, government officials, settlers and others are joining the missionary in behalf of the black people.

This is particularly true in East Africa where Friends are at work. A careful survey of the educational needs of Kenya Colony has been made by a commission of experts in Negro education. Already many of the recommendations of the Commission are being carried out.

AT LE ZOOTE CONFERENCE

As reported in the columns of THE AMERICAN FRIEND, an International Conference on Africa was held at Le Zoute, Belgium, last September. A series of comprehensive resolutions touching many phases of mission work were adopted. Missionary leaders were again reminded that "the primary purpose of all missionary activity is to relate every aspect of African life to the Lord Jesus Christ," and that "Africa will best be evangelized by her own children."

Friends missionaries have long recognized the truth of these statements. Through the translation of the Scriptures, by public and private presentation of the Christian message, in village schools and the hospital, a constant effort has been made to so uplift Jesus Christ that He might draw the people to Himself. And careful attention has been given to seeking out, training and testing a native ministry. This work must be carried farther, however, with a view to the more adequate preparation of the African leaders who shall be able to guide their own people in their intellectual, social and religious life.

Another resolution had to do with education. It was recognized that Governments should formulate and administer the educational system and that all educational institutions should be under the general supervision of Government.

This is a new development in African education. In the early days of Friends work, the missionary gathered a few boys about himself, trained them and sent them forth to open simple little schools in the villages and bush. This work has gone on until now there are something over 150 schools in the district taught by faithful consecrated African Friends. These schools need a more careful grading and supervising.

"Under the particular conditions obtaining in Africa the special responsibility of missions and of the native church seems to lie in the field of village, central village, intermediate and secondary schools and in particular in the training of teachers, and it is desirable that these branches of education should be entrusted to them so far as it is possible for them to undertake the work. In places where for any reason the missions are unable to provide adequate education of this nature, or to maintain such education at a sufficiently high standard, it will be necessary for the government to provide this type of education also."

The government is now training native supervisors. Friends have sent one or more boys to this school. More must be sent if these village schools are to be supervised by Christian educators. As an aid in training teachers much more attention will have to be given to the Boys' Boarding School at Kaimosi. A good beginning has been made, but as soon as the money can be provided a highly trained Christian educator must be sent out to be the head of this school.

Such education as is offered by the mission must of course be based upon religion and "in all its parts, infused with religion." Both Government and missions are convinced that missionary cooperation is essential in the education of Africa. This ideal can be realized in Friends work only as the Boys' Boarding School sends forth teachers who are earnest active Christians with thorough grounding in the Christian religion.

WILL WE ACCEPT THE OPPORTUNITY?

As has been pointed out, Friends face an open door way of splendid service in East Africa. A strong foundation has been laid, the natives are eager for Christian education, and the Government is kindly disposed towards Friends work. The only question is this: Will Friends at home provide the funds with which to carry forward the work? Two young Friends will probably be ready to go to the field next year provided funds are forthcoming for their support and for the work of the school. May it not be that God is calling Friends to a larger and more heroic effort in behalf of Africa.

B. W. B.

THE DAILY TASK

BY J. L. SPICER

What better can I do, than do

The best I can in life's short span?

Study the Scripture, praise and pray,

Obey His voice, serving in every way.

DEMONSTRATE CHRIST'S WAY OF LIFE

Rufus M. Jones Lays Cornerstone for the Model Friendship Village, Shanghai

On a rainy day in September Rufus M. Jones laid the cornerstone for the Recreation Center in Friendship Village, in which the American Friends Service Committee has taken such an interest. You remember that following Lloyd Balderston's visit to China last year we agreed to share with the Y. M. C. A. in the construction of this "Model Village," the first one ever planned in China, and accordingly sent an immediate contribution of \$1000, which covered the cost of six cottages.

At the laying of the cornerstone Rufus Jones said: "I have had many moving experiences during these three months in China, but this is certainly one of the most thrilling of them all. As soon as I heard of the plan to build these houses in Shanghai, I urged our American Committee to help the enterprise and I am thankful to know that our contribution aided the realization of the project. I am most happy to join today in the celebration of the laying of the cornerstone of the first village. This is a very significant event. It is only the beginning of a forward movement that will have far-reaching results. We shall some day insist that those who toil and are weary with the world's labor shall be housed in comfort and shall have quiet peaceful homes with open spaces around them and a real chance for health and happiness. All hail this fine beginning!"

The Village, which is to demonstrate the possibility of providing decent houses with healthy surroundings for the laboring people, is in one of the manufacturing suburbs of Shanghai, where about 100,000 people of the poorer class live. There are no public service institutions in that section of the city which is located across the river.

In addition to the contribution of \$1000 from Friends, Dr. and Mrs. John R. Mott gave \$500, and local organizations and friends contributed the money to buy the land and to build six additional houses.

A very definite program, including a "Baby Clinic," a "Day Nursery," and day and evening classes for the men and women and the boys and girls, is being planned by the Y. M. C. A. Secretary, who is to live in the village.

The public is showing a widespread interest in this practical experiment, and already a duplicate village, but without the community direction of the Y. M. C. A. Secretary, is being built by a local contractor.

Minority conferences in Poland and Germany, a Nurses' Training Home in Russia, health work in Austria, Friendship Village in China—thus the Friends strive to help people around the world to understand and appreciate the Christian Way of Life.

Reassuring Word Comes from West China

Robert L. Simkin Writes Optimistically

As some of you may have feared for our safety during the critical international crisis which has recently developed in China, I am sending a few lines to say that thus far there has been no serious trouble in Chengtu.

It is difficult to know exactly what is happening, as reports are often very contradictory. The following seems, however, to be true: Yang Sen, who until August, 1925, was governor at Chengtu, is now in control of the Yangtse river for a large part of the distance between Ichang and Chungking. His headquarters are at Wanhhsien. Some of his soldiers below Wanhhsien attempted to board and commandeer a British merchant vessel, presumably to secure passage. The officers of this merchant vessel, which had refused on other occasions to carry soldiers shut themselves in the engine room and on the bridge, and the few soldiers who boarded the ship could not gain admittance. Seeing other boatloads of soldiers coming to board the ship, the officers proceeded up river full steam ahead. One or more boats were swamped by the swell from the steamer and a considerable number of soldiers drowned.

News of this was telegraphed to Wanhhsien, and Yang Sen attempted to intercept the steamer there, but she did not make the usual stop at Wanhhsien and passed on up the river. Very angry at this, Yang Sen seized the next two merchant vessels which arrived at Wanhhsien and confined the officers on board the steamers, threatening to open fire upon the cabin of these British officers if the British gunboats attempted their release. The British loaded marines on a vessel which they had disguised, drew in between the captive steamers and landed a party upon one of them, releasing the ship's officers. They seem to have been unable to land a party on the second ship, but during the melee its officers made a dash for liberty and jumped into the water to swim to the rescuing ship. In the fight at least nine British soldiers were killed or fatally wounded, the fatalities including two or three officers. The British seem to have been unable to free the ships themselves, as they were recently reported to be still in Yang Sen's control. At the close of the engagement the British ship shelled Wanhhsien and killed a number of people variously reported as seventy people or several thousand.

All this has greatly aroused the Chinese, especially in Chungking and to a lesser degree here. In Chungking the British concentrated at one point for protection and now most of them have gone down river. Few if any Americans have left, as the agitation is thus far chiefly against the British. Alfred Davidson and Irene Hutchinson

who were the only English Friends in Chungking left several days ago. The most serious element in the situation there was that the local militia on the hills opposite the city became hostile and told Friends that they must close the school. This hostility is blamed, like many other things, to Bolshevistic propaganda. Mr. Yang, the Chinese principal, spent a whole day in trying to make terms with the militia, but without success, so the British Friends left. The following day the school was looted and damaged and Mr. Yang was badly maltreated. We have not heard full details yet. This will undoubtedly break up the Boys' High School for this term at least.

Here in Chengtu the situation has not been nearly so serious, although we have had several rather anxious days. There was to have been a big parade of protest against British aggression in the city today, but it rained persistently this morning, and this seems to have dampened the ardor of the students who are the chief agitators. Today I was twice called a dog as I was returning from meeting, each time by students. It is reported that they are organizing an extensive boycott against the British. A few Anglo-Saxons believe that the educational institutions in Chengtu are honeycombed with "red" communistic propaganda and that at any moment the generals may throw in their lot with the South which is communistic in its sympathies. This may be true, but I do not take so gloomy a view.

The general who is at the moment strongest in power has sent assurances that he will protect foreigners and that he hopes they will not leave. What is still more significant, our most trusted Chinese workers take a hopeful view of the situation and assure us that we have a great many friends among the gentry and leading men of the city who understand and approve our work. We have this advantage over those in down river ports that there are no British or American gunboats or marines in Chengtu. "Save us from our friends!" said a missionary who has never before been suspected of being a pacifist, and repeatedly this week I have heard the same sentiments expressed, that we should have little to fear if it were not for the gunboats and the policy of force which is constantly making trouble.

For a few days we feared a declaration of war by Great Britain, in which case the British might have had a very serious time. One Friend's family in which there are four small children has about decided for the sake of the children to return to England as soon as a reasonably safe passage to Shanghai can be assured. Several families of other missions were expecting to take

furlough next spring will also go as soon as matters clear up a little so that they can get to the coast. Most missionaries, however, both British and Americans, have decided to remain, or at least hold on as long as possible. Since this decision was made the situation has improved very much, and word from Chungking is also reassuring.

And so we live from day to day, not knowing what a day may bring forth. Of need for our presence there is not the slightest doubt, if one may believe the testimony of our Chinese fellow workers. Our University and Middle School have a registration considerably above that of last year, and our primary school in the Manchu city is full to capacity. The students are friendly, courteous and more considerate than they have been for a long time. This more than compensates for the occasional insults from those who do not understand our motives. We have laid in good supplies of food in case a boycott is instituted against all Anglo-Saxons, so do not worry about us.

ROBERT L. SIMKIN.

FRIENDS INTERNATIONAL ACTIVITIES

A letter from Eugene E. Barnett of the National Committee of the Y. M. C. A., Shanghai, encloses some pictures of Rufus M. Jones and his wife and daughter, and tells us that his visit to China has been tremendously appreciated. Many people feel that no one could have brought a more appropriate message for China just at this time. Their only regret is that he cannot stay longer in each city.

Anna J. Haines is back in the United States again, after two years of further work in Russia. She expects to help the Service Committee this winter with its plans for raising money for the new Nurse's Training Home, to be located near Moscow, and in the direction of which she will have an active part.

A number of Philadelphia Friends will remember Count Coudenhove-Kalergi, who spoke to a group of Friends last winter about his plan for a United States of Europe. Emma Cadbury writes that the Pan Europe Congress was held in Vienna from October 3 to 6, under the Presidency of the Count. A number of representatives from different countries met to discuss the questions such a union involves.

Alfred Lowry, from the Paris Center, recently visited the Vienna Center, and addressed several groups in meetings arranged by Emma Cadbury. Carl Heath, of the C. I. S., left on November 11, for an extensive trip to Friends Centers in Salonika, Austria, and Germany. The Vienna Center reports, as a guest of the Hostel in October, Elizabeth Forrest Johnson, Head Mistress of the Baldwin School at Bryn Mawr. William and Ethel Wilson, from Woodbrooke School, in England, are making an extensive tour

of Germany. Frank Bradbeer, the English Friend at the Frankfurt Center, writes very appreciatively of the splendid messages these visiting Friends are bringing to the many groups who gather in lecture halls to hear them. He feels that throughout Germany Quakerism will receive much fresh inspiration and encouragement.

Are any Friends planning a spring trip to Hawaii in 1927? The Pan Pacific Conference on Education, Rehabilitation, Reclamation and Recreation, called by the President of the United States, and held under the auspices of the Department of the Interior, is to meet at Honolulu, April 11 to 16, 1927. Invitations are being issued to all countries bordering upon the Pacific Ocean. The conference is planned—(1) to establish a basis of cooperation for the promotion of peaceful acts and pursuits among the countries participating; (2) to provide a medium for the exchange of knowledge on the subjects under discussion; (3) to afford a wider field of service for certain technical activities; (4) to be of assistance to the territories of the several participating countries.

The preliminary agenda promises a most interesting program, with many group meetings and discussions on education, reclamation and recreation. The Territory of Hawaii is planning to make this conference one of the greatest events in history, and many tours to points of interest in Hawaii during and after the conference are to be arranged.

The American Friends Service Committee will be glad to give further information regarding this extremely interesting and worth while conference.

WILMINGTON COLLEGE FALL ACTIVITIES

Wilmington College opened its fifty-fifth year on September twenty-first, with an enrollment of 294, with extra Saturday classes numbering 43 students, giving a total fall enrollment of resident students numbering 337. The Extension Department has enrolled 450 students in the various counties of south-western Ohio. The total actual enrollment of all students for the Fall Semester is 787.

For the past three years, Wilmington has reached an annual enrollment of over one thousand students. The exact net enrollment for the past year was 1039 resident students, and a net total enrollment of 1299 including Extension students.

The student body for the opening of the present year has responded to all lines of collegiate interest in a very satisfactory manner. The activities of the school are numerous and include all students in the various groups.

Wilmington College was signally complimented on November sixth, by being invited by the Ohio State University to play the Ohio State Reserves in a game of football at the Ohio Stadium in Columbus. The University complimented Wilmington on account

UNITED BUDGET FIGURES

Consolidated Report of United Benevolences

April 1 to October 31, 1926

RECEIPTS

	Membership (1925)	**Accepted Allotment	Contributions
Yearly Meeting			
Baltimore	1,254		\$ 3,057.54
*California	5,131		924.70
*Canada	953		
Indiana	17,406	\$30,000.00	12,208.25
Iowa	8,120	18,000.00	5,905.76
Kansas	10,483	8,000.00	2,288.26
Nebraska	2,078	2,500.00	681.76
New England	3,832	13,000.00	3,198.97
New York	3,456		1,147.66
North Carolina	9,479	7,750.00	3,086.82
Western	13,386	26,000.00	4,892.85
Wilmington	5,767	6,000.00	822.00
Miscellaneous Sources			1,487.35
	81,345		\$39,701.92

Yearly Meeting has its own mission fields but makes some contributions toward the united work.

**These are the allotments which have been reported definitely to the Central Offices. We shall be glad to have further information from other Yearly Meetings that have taken action.

DISTRIBUTION

Boards	Asking	Received
Foreign Missions	\$96,603.54	\$26,752.05
Home Missions	20,000.00	5,290.20
Peace Association	4,800.00	919.76
Young Friends	3,000.00	586.52
Prohibition Board	500.00	144.20
Publication Board		67.66
Education	300.00	68.02
Religious Education	1,100.00	262.56
Aged Min. and Miss.	6,000.00	1,546.01
Promotion Expenses	9,800.00	2,124.83
Emergency	4,549.59	855.93
Promotion Notes	5,000.00	1,084.18
	\$151,653.13	\$39,701.92

Proportion to be raised in 7 months	\$87,500.00
Total raised in 7 months	39,701.92
Shortage for 7 months	47,798.08
5 months' proportion to complete year....	62,500.00
Total to raise in 5 months	\$110,298.08

Average monthly giving for 7 months	\$ 5,671.70
Required average monthly giving for 5 months	22,059.61

of the type of playing and team which the College is putting forth; and also recognized Coach Bolen on account of his former connection with Ohio State athletics.

Wilmington, this year, has raised the general tuition; and, in turn, has placed the Department of Music upon an equal footing with other departments, students being allowed to elect music without extra tuition charges. This has encouraged the musical talent of the school very much, so that the Music Department engages the services of four different Faculty members, some of whom devote part time only. Miss Nathalie Gifford of the New England Conservatory

of Boston is the director of this department.

A recent visit of an inspector from the State Department of Education gave the College a very complimentary report, stating that its Teacher Training Department is among the best in the State and compares favorably with other institutions whose resources are practically unlimited. The College authorities regard this as of important significance since the institutions of the State are being carefully inspected in view of possible readjustments in the Teacher Training institutions of the State. Professor Harry H. Vannorsdall is the head of this department in Wilmington College.

QUARTERLY MEETING AT ELK VALLEY

Over hill and dale, even to the distance of one hundred and fifty miles, came Friends, young and old, to attend the November session of Spring Bank Quarterly Meeting, Nebraska Yearly Meeting, held at Elk Valley on the 6th and 7th. A larger attendance than usual was one encouraging feature and the large per cent of young people present gave promise for the future. Nebraska Central College sent a group of ten who contributed much to the success of the meeting, the male quartet bringing an impressive message in song at nearly every meeting, while Guy Puckett and John Ferguson were the speakers Saturday evening in the meeting given over to the young men of the college group.

Estella Foxworthy was present and brought a searching message on Sunday morning, using the text, "I came that they might have life and have it more abundantly." On Sunday afternoon a helpful Bible School conference was held in charge of Philip Stein, Superintendent of that work.

From New Hope meeting near Hay Springs, nearly four hundred miles distant but belonging to this Quarterly Meeting, came the encouraging news that they are engaged in erecting a new church building which was much needed. Also a request from Friends at Beaver Valley, about twenty miles distant from New Hope, asking that a new Monthly Meeting be established there to be known as Sheridan County Monthly Meeting of Friends. They have a good church building which was once used by Friends but later the work was laid down and they feel now the way is open to take up the work again. A committee was appointed to have this matter in charge. In response to letters received from Friendsville Academy, Friendsville, Tenn., an offering was taken for that work amounting to \$8.65.

Elk Valley Friends extended most generous hospitality in opening their homes to the visiting delegates and in arranging lunch to be served at the church both days.

UNIVERSITY FRIENDS OF WICHITA

Since October 10, the day of dedication of the new church building, the University Friends have been enjoying a continuous feast of good things. Kansas Yearly Meeting was an occasion when all earnest people in attendance were conscious of an outpouring of the Spirit and the church where the sessions were held shared largely in the blessing.

The work of H. Elmer Pemberton, started during the Yearly Meeting, continued for two weeks after its close. The quiet, forceful messages of the evangelist appealed strongly to Friends and others who attended and Elmer Pemberton left a deeply consecrated group who are earnestly striving to live true to the ideals upheld before

them and particularly to win others to the Christ.

The Sunday following the close of the special meetings was observed as Father and Son day ushering in the events of Father and Son week. The pastor, Herbert L. Huffman, spoke at the morning meeting on the theme, "The Business of Being a Father," and Errol T. Elliott, church secretary, replied in the evening using the theme, "The Blessings of being a Son."

Friday, November 12 the annual Father and Son Banquet was held in the banquet room of the church and the following Monday, members of the Wichita Council of Churches were the guests of University Friends at a Fellowship dinner, the program consisting of ten minute talks on "Our Spiritual Unity in Christ Jesus."

More than sixty members have enrolled in a class in the study of the "Doctrines of Friends" which meets one hour prior to prayer meeting each week.

There has been record-breaking attendance at Bible School and Meetings for Worship and the hearts of Friends are truly thankful for the manifestations of God's goodness to his people.

Christmas Programs

THE STORY OF THE FIRST CHRISTMAS 25c

The Bible Story dramatized for Primary Children—Junior children may also be used as a choir. A flexible program.

THE SPIRIT OF CHRISTMAS 15c

A simple but effective pageant—one act, twelve characters, ten minutes.

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A new playlet arranged in three parts—may be used for school any size.

UNTO ONE OF THE LEAST 8c

A real Christmas play with a story which brings out the Christmas spirit which true Christians love.

THE LOWLY KING CHRISTMAS JOY Each 8c

Miscellaneous programs of music, readings and exercises.

PARAMOUNT CHRISTMAS BOOKS Each 25c

No. 1—Recitations, dialogs and songs for Primary and Juniors.
No. 2—Compilation of new and novel features for all ages.
No. 3—A 1926 production, especially good for little ones, sparkling recitations and exercises.

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Contains all eleven services bound. A splendid reference to be used from year to year. The different services may be purchased separately.

No Free Samples

FRIENDS BOOK & SUPPLY HOUSE
Richmond, Indiana

IOWA MID-YEAR MISSIONARY CONFERENCE

The Friends of Earlham, Iowa, felt it a great privilege to have the Midyear Conference of the Yearly Meeting convene with them, which was a time of blessing and inspiration. Over fifty delegates represented the different meetings over the Yearly Meeting. From the first session when Charles O. Whitely, Superintendent of the Yearly Meeting, showed scenes of the mission fields by lantern slides to the closing service of prayer conducted by Bessie F. Collins of Salem, Iowa, one of the most impressive services of the whole meeting, the spirit of devotion, consecration and service was manifest.

The departmental work was very ably presented by the respective superintendents, that of Systematic Giving by Bessie F. Collins, being one of the strongest and most vital talks of the conference. Alsina M. Andrews on furlough from the Jamaica mission field told of what had been done there since thirty years ago when she began her work. Edgar T. Hole, Field Secretary of the Five Years Meeting described the work in the Tennessee Mountains as he recently found it. He gave also an interesting account of his work in Africa and showed how the practice of tithing was encouraged and developed in the mission with pleasing results. Irene McCracken of Oskaloosa conducted the song services and gave special inspiring messages in song.

Much of the success of the Conference was due to the untiring efforts and devotion of the president of the Woman's Missionary Union of the Yearly Meeting, Estella K. Hadley, of Grinnell, and to Charles O. Whitely, who looked after the mechanical part, but it took all working together to complete it, even to the local women in the basement who deserve credit for their efficient work.

GOOD WORK AT WOOLSON

Woolson, Iowa, has been active in outlining a parish program for the year. The first forward move was a mite box campaign put on by the Missionary Society. Five teams of four members each were organized and the constituency of the church districted, each team covering an allotted territory. Over forty mite boxes were placed among non-members of the Society and five new members secured. These mite boxes with those taken by the members of the Society will be opened at Thanksgiving time when a public Missionary program will be given. The attendance of the Missionary Society has been doubled by this campaign. The community was invited to a Covered Dish Luncheon and Toast Program on the evening of October 29, at which time the finances of the church were openly presented and a general interest created in the affairs of the congregation. At the regular morning service, October 31, public pledges were taken for the Benevolences of the church and the mem-

bership will be able to meet their quota of the Quarterly Meeting apportionment of the Five Years Meeting Budget. Woolson Meeting makes arrangement at the bank so that all local expenses are met when due at the end of the month. The Benevolences will probably be as promptly paid. On the afternoon of this same day, October 31, a conference on Evangelism was held. Talks were given by those best fitted to bring them on "Prayer for Revival, world wide and local," "Prayer Lists," "Study Class for Personal Workers," "Evangelism in the Bible School," "Decision Day," "House to House Visitation," and "Revival Meetings." After this thorough canvassing of possibilities an outlined program of procedure along these lines for the year was presented and adopted under a very grave sense of individual responsibility for seeing it carried out. The Quarterly Meeting Conference, directed at our last Yearly Meeting to be conducted by our Yearly Meeting Superintendent, was held November 5, at Woolson. Charles O. Whitely had a good audience of interested workers to enthuse with the challenge that confronts us as Friends and a great undercurrent of concern pervaded the gathering. Church leaders welcome this practical and suggestive definiteness on the part of those higher up to help enlist the membership in the whole task of the church.

AS SEEN BY A VISITOR

This has been an eventful week with two outstanding events—the first rain of the season and the opening of the schools. As the first is the forerunner of what may be anticipated in later downpours, with the resulting production of flower and fruit, so it may be symbolic of what the first day of school may foretell for the weeks and months that are to follow.

The week was ushered in by a reception dinner at the Boys' School given for all the teachers of the Boys' and Girls' schools and of the four village schools. After this repast there was a teachers' meeting at which Edward Kelsey presided.

Dr. and Mrs. Diffendorfer who are on a world tour were unexpected guests. He gave a very able educational address which was much appreciated. Dr. Kahlil Totah, who with his wife have recently arrived from America and who are to teach in the Boys' School, gave another excellent address. As this was given in Arabic for the benefit of the Arabic speaking teachers, we can only judge of its excellency by the hearty applause of those who understood. Dr. Totah received the degree of Ph.D. at Columbia this summer and the Boys' School is to be congratulated on having secured his services.

The beginning of all the schools has been very auspicious. The number enrolled in the Boys' School as dormitory students is sixty, and day students thirty-one. The enrollment at the Girls' School is one hundred and four—twenty-nine of these being day students.

It is a recorded feature that seventy-five of these girls from all over Palestine arrived in one day. A few years ago they would have come by donkey or camel but now the drive way and street were lined with automobiles. The girls themselves are to be congratulated on having such an able corps of teachers to receive them. Alice Jones, who is the efficient principal, has remained at the school all summer preparing for just this occasion; then there are Edna and Kathryn Haviland, Wadeah Shatara, Victoria Hannoosh, Aneesie Malouf, Naheel Wahaby, Ellen Audi and Belva Newsom who is on her way from America. The latter is expected to give part time as tutor to the Kelsey children, who remain at home this year. We would not forget Miss Katie Gabriel who has been with the school for thirty-seven years and is the faithful and competent matron.

The teaching force at the Boys' School consists of Willard and Christina Jones, principal and matron, Kahlil and Ermina Totah, James Sutton, Nichola Shaheen, Awad Khuri, Tareed Tabrie, Shafeek Terazi, Sultame Halabie.

Edward Kelsey teaches Bible in the Girls' School, is pastor of Friends meeting and has general oversight of all the work. He and Marion Kelsey have charge of the village schools in the absence of Mildred White.

It is a great responsibility and a wonderful opportunity to be able to influence the lives of these boys and girls—many of them young men and young women—so that they will count the most for the up-building of Christ's kingdom. This is not only the privilege and opportunity of the teachers here but of the church in America.

ANNA L. KELSEY.

Ram Allah, Palestine.

FRIENDS RESCUE HOME

The Lord is doing great things for the Friends Rescue Home at Columbus, Ohio. On last Thursday evening, October 28, about 125 of the Church and Sabbath school of Highland Avenue met in the Chapel room of the Home, and greatly enjoyed a social hour, under the auspices of the Fisherman's Bible Class. Mrs. Moore, the matron of the Home, opened the program with prayer, the address of welcome was happily given by Catherine Stalker, and this was followed by the social hour, in which many games were enjoyed by young and old.

WHITTIER LODGE

A quiet, Christian home for tubercular people. Owned and conducted by Friends. Incorporated under Colorado laws. The Superintendent is a deeply spiritual nurse of extensive experience in hospitals and sanitarium service with a real motherly love for folks. Located at the foot of Pike's Peak, in the dry air and bright sunshine of Colorado's Mountains, six thousand feet above the sea and very near to Heaven, you may find new life and health for body, mind and soul, that is if you will come in time. May we tell you more about it?

WHITTIER LODGE, 1331 W. Colorado Ave., Colorado Springs, Colorado.

The climax of the evening was reached when the master of ceremonies gathered the crowd again into the chapel room to hear Evangeline Reams recount the history of the Home. She spoke of the foundation, and progress of the home, how the Lord had given them victory where defeat seemed to be firmly established and there seemed no way. She told how the present site was finally secured and by the vision and foresight of the members of the Board, spurred on by her own vigorous faith and courage, they finally realized the promise which the Lord had given when the home was visited the first time by her that it would be the Friends Rescue Home.

As a fitting close to her recital of this history, and of its financial struggles to pay the mortgages on the property, it was with a deep sense of the presence of the Lord that ex-president Haldy burned the mortgage which has been upon the Home for so long. A great sense of love, and thanksgiving prevailed.

The Board feels very grateful for all that has been done, but the field is large, and the calls are many, for the broken-hearted girls keep applying in ever increasing numbers. They are now working hard to achieve greater things, but are depending entirely upon the generosity of Friends for help. HARRY H. CLARK.

MARY ALMY CHASE

Another gallant life has been called from New England Yearly Meeting. Mary Almy Chase, widow of John Franklin Chase and a member of Salem Quarterly Meeting was born in Adams, Massachusetts, June 29, 1837, and died October 15, 1926. She had spent much of her life at East Deering and Manchester, New Hampshire. Latterly she had lived with her daughter Almy Chase Grant, Haverford College, Pennsylvania.

Our friend was very active in temperance and in missionary work. She was an original trustee of Mercy Home, in Manchester, and one of the founders of the Friends Meeting in that city. During the Great War she collected and sent overseas through the American Friends Service Committee hundreds of pounds of clothing. She was one of the best known citizens of Manchester because of her many philanthropic activities. Her home was a haven to many needy people of different degrees. Need and sorrow opened the door to them for a short or long stay.

Mary A. Chase will always live in the hearts of those who knew her single-minded courage and loyalty. After services at Haverford and Manchester, interment was made, on a rare autumn afternoon, in the family lot at East Deering.

Let us not be afraid of more consecrated education, but let us rather fear lest through ignorance the next generation fall in the great opportunity that has come to us.—WILLIAM W. COMFORT.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



MODERN ALADDINS AND THEIR MAGIC

By CHARLES E. RUSH AND AMY WINSLOW

Little, Brown & Company. 312 pp., \$1.50

Psychologists and educators have been preaching for some time the wisdom, and even the necessity, of seriously trying to answer the child's endless questions of what, and why, and how. The old habit of the harried parent who said, "Run along now and don't bother me any longer," will not do in these modern days when we are trying to help the little newcomer with his problem of becoming adjusted to this marvelous world in which we live. But the reason for thus putting off the small questioner with some evasion, has not always been because of unwillingness to be "bothered." The real reason has more often been that of actual inability to give a satisfactory answer. Even the well-educated parent or teacher sometimes fails to have at the tip of the tongue a good explanation for some of the most common things about us.

"Modern Aladdins and Their Magic" is a delightful solution to this problem. Moreover, it goes a step farther in that it not only satisfies the curiosity of the child, but arouses it along new lines. And curiosity is the forerunner of true learning. In other words, children are naturally curious, but they pass over without a thought, many of the commonplace articles of everyday use, behind which are concealed thrilling stories of romance and magic. And just here this new book is especially valuable. Its stories leave the amazing impression that the magic of modern Aladdins exceeds that of Arabian Nights fame; that truth is indeed stranger than fiction.

The authors, both experienced librarians, treat a surprising variety of subjects, all found within the child's realm of school and home. In the schoolroom he learns about the making of paper, pencils, pens, chalk, paste, and ink; in his home, he learns about building materials, paint, glass, wall paper; from the kitchen are gleaned stories about dishes, matches, brooms, refrigerators, soap; down in the basement he hears the strange tale about coal and oil, of dyes, bluing and starch; then coming upstairs again, he goes through the bathroom, dining-room, living room, and sewing room and discovers new marvels at every turn. Even the wardrobe and the jewel box are forced to give up their secrets.

The skill of the authors is shown in their treatment of subjects that might easily have become a cold recital of facts, failing to arouse the interest of young readers. The stories are short, simple, and clear; the facts are there. But it is the adornment of these

facts in the magic garments of romance that will attract and hold the attention. A glance at the titles in the table of contents shows one way in which this is done. "Making Bricks Without Straw," "Spinning Metal Threads," "Sweeping Cobwebs out of the Sky," "How Heat Makes Cold," "Rainbow Colors from Coal," "The Emblem of Man's Vanity," and "Moonlight Metal" are just a few of the intriguing topics one finds.

An examination of the opening paragraphs of the stories reveals another method of arousing curiosity and establishing a contact with the child's world. Turning to "A Long Journey From an Ocean Bed" we read: "Have you ever been in Texas or in Kansas? You will find it hard to believe that these states, which look so much like the rest of the country, were once lying at the bottom of the sea. But we have good proof that millions of years ago they formed part of the bed of the ocean. And this proof is found in every schoolroom in America." Another story starts with this sentence: "If you have ever seen the backbone of a large fish, you can guess right away where man got his idea for the first comb." And the story of soap is begun with the question, "Have you ever tried to scrub greasy cooking dishes without soap?"

The older reader will also find a fund of information and entertainment in this book. Legend and anecdote are effectively used, and opportunity is found for good description and striking phraseology. The picture of the potter at his wheel is an example of the former, and the following from the story of the radio illustrates the latter: "By means of this marvelous discovery... we shall have next-door neighbors in Lap-land, Madagascar and Timbaktu, and shall hear the news of the day over the world's wireless back-yard fence."

One cannot read this book through and fail to appreciate as never before the marvels of the natural world about us, and the genius that has succeeded in harnessing nature's forces to the will of mankind.

The fact that the authors of this charming book are Friends, both graduates of Earlham College, will be of additional interest to AMERICAN FRIEND readers. P. T.

REBEL SAINTS

By MARY AGNES BEST

Harcourt, Brace & Company, New York.

333 pp., \$3.00

"It is the aim of *Rebel Saints*," we read in the Foreword, "to tell the story of Quakerism in the light of romantic adventure. It was the peculiar fanaticism of the Quakers, that the pressure of existing wrongs pushed them into immediate

resistance. Characterized by profound spiritual experiences, the early Quakers verified the Christian doctrine that all things are possible to him who believes, and illustrated it by incredible adventures. It is the nature of men to content themselves with mulling over the wrongs of the world; under the dynamic leadership of George Fox it was the practice of the Quakers to react immediately to belief 'so as to be ready to be its martyr.' That a wrong had gone on forever was to them proof that it had gone on long enough. The world can be changed when the spirit of man wills it."

To the average person who thinks rather vaguely of the early Quakers as passive, unresisting souls, "their chief activity going into the silence," this book will prove a revelation that is as spicy as it is surprising. From diaries, biographies and histories, the author has dug up a wealth of material, for the old Quaker chronicles, while often exasperating because of meager detail, are yet astonishingly rich in accounts of daring and heroic martyrdom told with a simplicity and naivete that is delightful.

"Of all the absurd labels which men in their ignorance have affixed to one another, passive resistance is the most ludicrous; their untiring active resistance knew no bounds short of physical violence. 'Your principle is passive obedience and nonresistance,' said a bromidic New England magistrate to a Nantucket Quaker. On the contrary, he promptly came back, 'Our principle is active obedience (to God) and passive suffering.'" "Led as lambs to the slaughter, as sheep before their shearers, the Quakers were seldom dumb, always ready to give a reason for the faith that was in them. They counselled wisdom in the use of power with such unflinching audacity as to become a public nuisance. By scriptural command they were to fear God and honor the King, duties which often conflicted. They therefore gave the fear of God precedence, and took the King's punishment, submitting with unswerving patience to the aberrations of worldly power."

After an illuminating chapter on "The World as the Quakers Found It," there follow the stories of a number of early English and American Quakers, told in a racy style and with a sense of humor that is delicious, but which does not obscure the real seriousness of the long fight against ecclesiastical authority and intolerance. In addition to the more or less familiar stories of George Fox, Margaret Fell, and William Penn, we find tales of less renowned heroes and heroines whose faith seemed invariably to lead them straight into the jaws of death. "Sufferings of the Quakers" is the very insignificant title given one history of Quakerism often quoted here. In fact, the lives of most of the early Quakers were made up chiefly of sufferings, so cruel that it

seems incredible that they should have come from the hands of professing Christians.

But the story is not all dark. A welcome relief is found in such spirited tales as that of "Thomas Lurting—an Able-Minded Seaman" who, "in obedience to the promptings of the Holy Spirit, opposed his individual conscience to the might and majesty of the English navy, declared a strike on war on the eve of battle, took pirates captive, rebuked his King, and in spite of all continued to live happily ever after."

After reading "Rebel Saints" we realize with a degree of surprise—or with fresh realization—that the early Quakers were not only far in advance of their generation but were in some respects ahead of our own day. They were a peculiar people because for them faith and practice went hand in hand. Their belief in the presence of the divine spark in every human being had a direct casual connection with their protests against all customs and institutions which hamper the development of the individual. They were the innovators of the doctrines of the right of free thought, free speech, and free assembly, the rights of women, and the rights of backward races. Their protest was against war, against slavery, against vileness of the prisons, and against intolerance. They did more than deprecate the existence of these evils. They bent all their energies upon the seemingly impossible task of abolishing them. Because war was incompatible with Jesus' life and teaching, the Quakers refused to have any part in it. Convinced that slavery was wrong, they took the direct method of ending it, by freeing all their slaves. Their fight against intolerance was distinguished from that of the Puritans because of their own practice of tolerance. "Whether the grounds of a man's religious dissent be rational or not," said Penn, "the persecutor cannot be right.... We can never be the better for our religion if our neighbor is the worse for it.... It is a great presumption to send our passions upon God's errands, as it is to palliate them with God's name. We are too apt to retaliate, rather than to forgive, or to gain by love and information." Truly there is a challenge here for the Quakers of today!

MASOUD THE BEDOUIN

By ALFRED POST CARBART

Missionary Education Movement, 249 pp.
\$1.50

A wealth of material on the Moslem world is coming from the press this year. Books on Mohammedan beliefs, treatises on Moslem history and present status; and magazine articles on Missions among the followers of the Arab Prophet, are throwing new light on this remarkable religion.

But of all the books at hand, none has sketched a more vivid series of Moslem pictures than these in Masoud, The Bedouin.

Quaker Books for Christmas

It is time to be selecting Christmas gifts, if they are to be selected judiciously. Nothing is more appreciated by a discerning friend than a good book. Why not Quaker books—when they are timely and thrilling? Here are a few of that kind that will bring delight.

QUAKER SEEKERS OF WALES

By Anna B. Thomas

A fascinating story of love and conscience.

186 pp.—\$1.85

REBEL SAINTS

By Mary Agnes Best

A graphic and humorous portrayal of early Quaker "Rebels."

333 pp.—\$3.00

FINDING THE TRAIL OF LIFE

By Rufus M. Jones

A captivating chronicle of the author's boyhood days.

148 pp.—\$1.75

A QUAKER ADVENTURE

By A. Ruth Fry

The story of Friends Relief Work in Europe.

365 pp.—\$3.25

FRIENDLY TALES OF FOREIGN TRAILS

By Walter C. Woodward

A racy rehearsal of the adventures of Quaker innocents abroad.

233 pp.—\$2.00

All these volumes are attractively and substantially bound, making appropriate gift books. They will help make your Christmas shopping easy and satisfactory. Let us serve you.

FRIENDS BOOK AND SUPPLY HOUSE

RICHMOND, INDIANA

In sixteen fascinating stories the writer carries the reader into the heart of the thinking, customs, home life, religious yearning, hatreds and hopes of the Moslems of Syria. Humor, pathos, tragedy, high ambition, wild passions, love, and religious fervor are portrayed in a style that is simple, direct and charming.

No one can read these stories which are well illustrated without a feeling of sympathy, admiration, love and yearning springing up for these Syrian folk who are on a quest for spiritual reality.

Old and young will enjoy an hour with Masoud the Bedouin and the other Moslem folk who live in the pages of the book. As a Christian gift book, it will be very acceptable. B. W. B.

VARIETIES OF ADOLESCENT EXPERIENCE

E. LEIGH MUDGE

The Century Co. \$1.75

Dr. Mudge has caught the idea in the present-day trend toward dealing with adolescents as individuals and not as groups or "averages." This case study of the religious characteristics of 100 young women is a most valuable contribution to religious education. His classification under ten headings—one to a chapter—including: "Self Discovery," "Adolescence and Sex," "The Imagination," "Activity," and "Moral, Social, and Religious Development" covers practically the whole range of adolescent religious experience.

This book should furnish standards by which workers with youth and parents of young people may check upon those under their care. What worker with youth has not felt, occasionally at least, that the particular "case" was so extraordinary as to be unique? These "cases" here recorded will assist one in discovering that "there is nothing new under the sun," even in dealing with ever changing and new young people.

The approach is the right sort; one does not discover youth by searching books, however good and true they are. Dr. Mudge has shown that the method is by a study of youth itself. Even better than that, he has succeeded in giving to us a study which youth has made of itself. A careful reading of this book will pay you dividends.

QUAKERDOM • AT • LARGE

Frank E. Kinsey, Friends Evangelist, has changed his address to Indianapolis, Indiana, 1220 Tecumseh Avenue, where communications will reach him.

The Haverford College Liberal Club was addressed, November 8, by the widely known English author and lecturer, Norman R. Angell, on the subject "The Great Illusions in Current Political Thought."

Ruthanna M. Simms, representing the Indian work among Friends, visited Boston, November 8, and spoke to a group at the home of Thomas Wood. She was accompanied by her mother, Florence G. Simms of Richmond, Indiana.

Three English Friends brought messages to the meeting at Cambridge, Mass., on November 7. One of these was J. Dearden Holmes, of London, who is on a world tour as a photographer, and has already spent two years on his tour.

Francis Runion of Antioch Chapel Friends Meeting, Van Wert, Ohio, Quarterly Meeting, who for many years served on the Board of Religious Education of the Yearly Meeting, is seriously ill in a Fort Wayne hospital following an operation on his face for cancer.

The annual Home-Coming at Penn College is to occur on Thanksgiving Day, November 25. The events of the day will include recitals by the schools of music and expression, class reunions, a football game, and the annual Home-Coming banquet in the evening.

The group of Friends at Hartford, Conn., met at the home of Alexander C. and Jeanette Purdy to meet Ruthanna M. Simms of Richmond, Indiana, on Sunday evening, October 31. In the company were Friends from Philadelphia, North Carolina, Indiana, and New England Yearly Meetings.

Two new foreign students have enrolled as Freshmen in Penn College this year—Lewis Lee, Chinese, and Max Lonsin, Armenian. The latter had tried for two years to get into this country, but was hitherto unsuccessful because of full foreign quotas, and so had remained in Mexico until this year.

Friendsville Academy is in need of the services of a person trained for commercial office practice who could handle the detailed work of the administrative office. There would also be opportunity to build up a Commercial Department. Anyone interested in this opening should communicate with the Principal, Luther E. Warren, Friendsville Academy, Friendsville, Tenn.

The November meeting of the ministers among Friends near Boston was addressed by Dean Sperry, of the Theological School in Harvard University. The Dean is turning down practically all calls for speaking since he is preparing to lecture at Oxford next semester, but he felt that he could not refuse a call from Friends.

An interesting Quaker wedding was that of Pleasance Parsons and Erwin von-Gaisburg, which took place at Phillips Brooks House, Harvard University, on November 7. This wedding was the result of a friendship formed incident to the Friends Relief work in Germany. Representatives of seven nations were present at the wedding, which was held under the auspices of Boston Monthly Meeting.

The National W. C. T. U. has honored an Oskaloosa, Iowa, Friend, Gertrude Walton, by making her National Associate Secretary of Loyal Temperance Legion work. In her recent conference with Miss Mary Ervin, National Director, plans were made for the work of the Million Members Campaign among the boys and girls, enlisting them in the Loyal Temperance Legion and the National Prohibition Guards.

Luther O. Draper, a Spiceland, Indiana, Friend, was elected state senator on November 2, defeating the sitting member from his district who has long been prominent in Indiana politics. Since his election, Luther Draper has been appointed by the Governor as a member of the small and important budget committee which prepares the estimates for the consideration of the next session of the state legislature.

Richard R. Wood, in his "Peace Notes" in *The Friend*, states that military necessity is compelling the United States to turn a solemn promise into a "scrap of paper." Newspaper dispatches from the Philippines indicate that Colonel Carmi P. Thompson's report to the President "will lay emphasis on the importance of the Philippines as a base from which to operate the military and naval forces needed to maintain our economic interests in the Orient. Thus the peace-loving American people are stumbling blindly into the economic and military entanglements from which wars come."

The Haverford College Alumni Association was founded and its constitution and by-laws adopted November 22, 1856. On the anniversary day this year, the members of the association in the Philadelphia district will meet for luncheon at 12:30 in the Hotel Adelphia to observe the event and to hear forty minutes of speech making. Henry W. Stokes, '87, president of the association will

act as chairman, and a feature of the meeting will be the attendance of the Advisory Committee members from several distant points of the country to pass on the results of their findings at their semi-annual meeting.

Taking the negative side of the question, "Resolved, That the entry of women into political and professional life is to be deplored," the Earlham College debating team won the decision over the visiting team from the University of Sydney, Australia, in a lively forensic tilt held at Richmond, November 12. The visitors specialized in bright sallies of wit and humor and did not deal with the subject at issue as seriously as did the Earlham speakers. However, the latter were prepared for this line of attack and even in the battle of wits at repartee the Australians had nothing on the Hoosiers. Two of the Earlham debaters, A. Ward Applegate and Russell E. Rees, are well known young Friends, both doing regular pastoral work in Indiana Yearly Meeting while pursuing their college course.

NEWS OF OUR MEETINGS

Dayton Friends observed their Annual October Rally Day as usual this year. Edgar T. Hole brought very instructive and helpful messages in the morning service, after which the members marched to the "store house" and deposited their pledges for the coming year. A splendid dinner was next on the program served by the good ladies of the church, assisted by the gentlemen of the social committee of the church. Charles Hiatt, a former pastor of Dayton meeting, gave a stirring message at the afternoon meeting after which the roll of members was called, this service being conducted by the pastor's parents, C. B. and Effie P. Douglas.

The Friends Barclay Society of Spring Street Meeting, New Bedford, Mass., opened its 86th year on Wednesday, November 3. Meetings are held every two weeks from November to March. The Meetinghouse is open at 2:30 and, in the pleasant upper room, the ladies meet to sew for the benefit of local charities such as St. Luke's Hospital, the Day Nursery, etc. This work is financed by dues collected from both men and women. The splendid reports read at the business session show much work done and included children's garments, knitted jackets and afghans for babies and several thousand surgical dressings folded. Supper is served at 6:30 and on November 3, was in charge of three generations of the Howland family, Mary Emma Howland, Alice Howland Macomber and Marian Macomber Lewis. At eight o'clock, Mildred White presented her

work at Ram Allah, illustrating her talk by stereopticon slides. About one hundred were in attendance. New Bedford Friends are especially interested in Ram Allah because Susan and William Thompson were so long connected with the early growth of this field. The Society is headed by Elizabeth Taber Price as president and S. Flora Spare is chairman of the entertainment committee of ten.

Cedar Creek Friends Meeting near Mt. Pleasant, Iowa, has been having an "old time" revival meeting when many souls prayed through to victory at an altar of prayer. Reconciliations and restitutions were made under the leading of the Holy Spirit. Alfred Fryhof (evangelist) of Grinnell, Iowa, gave the plain gospel message and the Lord's promise was verified by his presence.

Wichita Friends have been much pleased and encouraged by the messages which H. Elmer Pemberton delivered at the new University Friends Church for two weeks following the Kansas Yearly Meeting. While the tangible results of the meetings were not perhaps as apparent as have followed other evangelistic meetings held at University church, there has been a more decided depth of feeling, a better grounded belief in the fundamental principles of the Friends church and stronger faith in God on the part of all who heard his teachings. One was made to think of the days of early Friends, when appeal was made to the mind and heart to the end that all were able to give a reason for the hope that was within them. H. Elmer Pemberton will long be remembered by Wichita Friends for his plain, logical and forceful interpretation of the scripture and for the impression which the evangelist's teachings have had upon them.

Revival meetings were held at Friends Grove church, Greenup, Illinois, the last fifteen days in October, led by Lewis E. Stout, Plainfield, Indiana, assisted by the pastor Ernest Kivett. The appeal by the evangelist was able, scriptural and tender, and the response by the church was satisfactory, resulting in fifteen new members, active and associate. Many sought the Lord at the place of prayer and forty homes were visited by the ministers and others during the meetings.

Central City, Nebraska, Meeting, held its church school of missions, October 3 to November 7, inclusive. The school met each Sunday night at 6:30 for the six lessons. There were four classes—Junior, Intermediate, Young People, and Adult. The subject for study was the Moslem World and the text books were those recommended by the Mission Board. For Juniors, "Two Young Arabs" by Amy E. Zwemer. For Intermediates, "Young Islam on Trek" by Basil Mathews. The Young People and Adults used "The Moslem Faces the Future," by T. H. P. Sailer. For the older classes

the presentation was largely that of a lecture by the teacher with freedom for questions. This was effective because of the competent leadership of Professor Watson, Professor Crosby, and Raymond Mesner. Professor Hazel Thornburg led the class of Juniors. This is proving to be a splendid method of increasing interest in Missions in the meeting.

Rally Day was observed by the Friends Meeting at West Elkton, Ohio, November 7, with a good attendance at the Bible School and meeting for worship. Mr. and Mrs. Feters from Winchester, Indiana, were present, the latter giving the special message. Dinner was served at the church from the well-filled baskets and more than sixty people enjoyed the social repast together. A pageant had been prepared for the afternoon, but on account of sickness it was postponed and a helpful message was again given by Mrs. Feters, which was greatly appreciated. The pastor of the United Brethren local church and his family were invited guests, and also the pastor of the Salem Meeting and his wife. The work of James Swander and family in Elk Monthly Meeting is more and more appreciated.

Church Night was observed by the Leesburg Friends, November 4. The attendance was good, although the weather was stormy. Reports were made by the Committees on Peace, Temperance, Missions and Bible School; each telling of plans for work and goals for the coming year. The treasurer presented an estimate by the Finance Committee of the amount necessary to be raised for running expenses and the United Budget. A goal of 50% increase in attendance was set for the Bible School; the Peace Committee asked for the privilege of using that subject once each quarter; the Educational Committee plan for the "Home Coming and Educational Day" on the third Sunday in June; while Missions and Temperance are to receive added attention during the coming year. Clyde O. Watson, Executive Secretary of Wilmington Yearly Meeting was present and addressed the meeting on "The Task Before the Church and every one working for it," as illustrated by Nehemiah rebuilding the walls. It was an appeal to give one's best to the service of the kingdom, and was much appreciated by all. Two numbers by the Male Quartet and a solo by Hugh Cline were very much enjoyed. At the conclusion of the program, delicious refreshments were served by the ladies in the basement of the meeting-house. Alonzo E. Cloud and family are now on their fourth

GLADIOLUS

Growing "Choice Glads" is my hobby. I have in gardens over eighty varieties including some of the best of the originations of Kunderd, Diener, Coleman and others. I am offering my surplus stock at moderate prices and am giving special inducements for "digging-time" orders. Please write for descriptive price list. WILLIAM E. BERRY, Oskaloosa, Iowa.

year of service in this meeting. Twenty members have been added to the list during the past year and increased interest is manifested on all lines of work.

Isaac N. Stanley, a graduate of Earlham College, who has been teaching in Friendsville Academy and doing pastoral work in Tennessee has been secured as pastor for the Friends Meeting at Seattle, Washington. The meetinghouse has been reroofed and decorated inside. The new parsonage at Everett has been completed and is now occupied by the pastor, Frederic E. Carter, and his family, having been formally dedicated on November 5. The meetinghouse at Lake Stevens has also been reroofed and will be painted when weather conditions permit.

Sunday, November 7, was observed as Armistice Sunday by the College Avenue Friends Meeting at Oskaloosa, Iowa. In the morning the pastor, Andrew F. Mitchell, brought a strong message emphasizing the opportunity that our nation has to take the lead in a movement for goodwill and understanding among the peoples of the world. In the evening the Peace-Service Committee had charge of the program. There were readings, "Is It Worth While?"; a selection from Private Peet's book "The Inexcusable Lie," and a poem, "The Unknown Soldier," in which he addresses the gathering of the nations and after giving a graphic picture of war, he demands that they *think*. But the principal feature of the evening was a challenging talk by Margaret H. Michener in which she urged that we keep faith with those who died in a war to end war by making an honest effort to carry out the purpose for which they gave their lives—to make war impossible in the future. She challenged us to take seriously the teachings of Christ in the Sermon on the Mount and to live these principles in our contacts with people. We must exalt the heroes who have, through their service to humanity, made life more worth while—heroes of peace, such as Pasteur and Edison. Thus the children of today will see that we value those who have made constructive contributions to the world's welfare as well as those who have had active part in war. Appropriate music added to the messages of both services.

INTERNATIONAL SUNDAY SCHOOL LESSON

November 28, 1926.

Gideon and the Three Hundred.

Lesson Material: Judges 7:1-25.

Devotional Reading: Psalm 27:1-6.

Topic for Young People and Adults: Working Together With God.

Topic for Intermediates and Seniors: Gideon and the Three Hundred.

Golden Text: Be strong in the Lord and in the strength of his might. Eph. 6:10.

Daily Readings

M.—Israel Oppressed. James 6:1-10.

T.—Gideon's Call. Judges 6:11-24.

W.—Gideon's Faithfulness. Judges 6:25-32.

T.—Gideon's Faith Strengthened. Judges 6:33-40.

F.—Gideon and the Three Hundred. Judges 7:1-25.

S.—More than Conquerors. Rom. 8:31-39.

S.—The Fearlessness of Faith. Psalm 27:1-6.

Between the Lessons. Joshua's career as the pioneer leader of the Israelites in their occupation of their new country was ended. Then began the process of adjusting themselves to a new life, a period of which we have several striking pictures in the book of Judges. Repeated experiences of the disaster that followed disloyalty to the ideals of their religion slowly taught them the necessity of faithfulness to Jehovah. In these successive crises there appear the "Judges," tribal heroes, who, after demonstrating ability as military leaders, became local "adjusters." Among these heroic figures was Gideon, who "Worked Together with God" in the following ways:

1. *Faith in God, instead of in numbers.* Gideon recognized the fallacy of thinking there is strength in mere numbers. Think what an index of faith is given in the phrase: "He sent all the men of Israel every man unto his tent," (v. 8). He believed that a small army of picked men was of more power than an army of ten thousand who were indifferent. "It is easy to say such things as that 'God and one make a majority,' but how few men really believe and act on that principle?"

2. *Personal Courage.* Gideon aroused his people at one of the darkest moments in their history. Repeated invasions had robbed them of much of their resources; the majority of the Israelites had acquired the spirit of cowering, submissive slaves, believing the Midianites invincible. Here was one man who was proving that Jehovah was mightier than the heathen invaders or their gods. His first act was to destroy the altar of Baal worship in his own town, an act which nearly cost him his life. (See 6:25-32).

3. *Good Psychology.* In two ways Gideon shows his understanding of human nature. One was the winnowing process used on the Israelite army. First, he dispensed with those who were really cowards at heart; then, with the second group who had the wrong attitude of carelessness in the midst of danger. In the second place, he selected a time and a method of attack that were most effective—the moment of the change of sentinels, when the new watchmen went on duty filled with superstitious dread engendered by the dream of one of their number; and he disposed his small band so as to give the impression in the darkness of a superior attacking force. "Gideon did not attack the bodies of the hosts of Midian encamped against them. He attacked their minds."

Wilmington College. WENDELL G. FARR.

BIRTHS

MICHENER—To Dwight and Ardis Michener, Newberg, Oregon, November 8, 1926, a daughter, Jean Ardis.

MARRIAGES

BELL-SHIVELY—At the Douglas home in Versailles, Ohio, November 11, 1926, Gaylord Bell, son of Richard and Jennie Bell, and Opal Shively, daughter of James and Osa Shively. Both young people are teachers in the Antioch Chapel Bible School. Effie P. Douglas, minister.

JONES-HAWORTH—At the home of the bride's parents, Charles C. and Orpha R. Haworth, Whittier, California, October 29, 1926, Helen Fé Haworth and William Charles Jones, both graduates of Whittier College. Chas. C. Haworth, minister.

DEATHS

SMITH—At the home of her daughter, Ella M. Lewis, Emporia, Kansas, October 13, 1926, Lydia Mills-Smith, widow of Henry C. Smith, in her 91st year. Born in Vermilion County, Illinois, she was married in 1857, and since the death of

her husband at Los Angeles, Calif., in 1909, has lived with her daughter. A birthright member of Friends, she found greatest joy in service for her Master. Just before her last illness she enjoyed attending Cottonwood Quarterly Meeting. Interment in the Cottonwood cemetery.

THOMAS—In a hospital at Newport, Indiana, following an operation, October 3, 1926, Edgar Warren, son of Clay and Almedia Walthal Thomas, in his 23rd year. Born near Newport, a birthright member of Friends, a graduate from Vermilion Grove Academy, he married, last May, Mildred Enos of Vermilion Grove and had begun farming. His wife, parents, a half brother, Lawrence and a brother, Lewis, survive him. In his home, the community and the church, he will be greatly missed.

WILLIAMS—At her home in Greenleaf, Idaho, October 2, 1926, Malinda Hunt Williams, wife of Isaiah Williams and daughter of James and Margaret Owen, in her 81st year. Born at Plainfield, Indiana, she went with her father when quite young to Bangor, Iowa, and later settled in Iowa Falls where she was married to Henry H. Hunt and to them two children were born. Converted in early life, she recognized the call to preach, was recorded a minister of the gospel in which capacity she served the church for more than fifty years. Her special work was in the evangelistic fields of Iowa, Kansas and Indiana Yearly Meetings. Her husband died at Iowa Falls in 1915 and three years later she was married to Isaiah Williams and came to Greenleaf. Here she was County President for two years and later was State Evangelistic Superintendent of the W. C. T. U. while health permitted. The husband and her two children survive her. Interment at Iowa Falls, Iowa.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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